BOOK NOTES

Due to the extended illness of our bookbinder, along with the death of his wife who helped him, we have had to search out someone else to bind our 1985-86 volumes, which will be issued under the title *Adventures of the Early Church*, which was the theme for those two years. After a long delay we are pleased to announce that this bound volume will be ready to mail out within a few weeks. The price will be $12.50, which is not much higher than the subscription rate. It will be beautifully bound in hardcover and with dust jacket. If you send us a check with your order, we will pay the postage. Those who have already ordered this book will be sent a copy with invoice enclosed.

We continue to mention Edward Fudge's *The Fire That Consumes* because it has proved to be such a challenging book, one that questions traditional views about hell and endless punishment. The price is $19.95 postpaid.

It is rare for a book to have as a subtitle, "A Study for Churches of Christ," for we have not been all that open to self-examination. But this book, *Deacons: Male and Female*, challenges the all-male ministry position usually taken by Churches of Christ. The author makes a persuasive and yet cautious case for female deacons, drawing upon a wide variety of sources, including our own history. He concludes that a change can come without disrupting unity, with some churches having no deacons, some only male deacons, and some both male and female deacons. $12.50 postpaid.

Since there is so much daring thinking going on in reference to woman's role in the church we do well to try to keep up. One very readable book that challenges our male-dominated religion is Faith Martin's *Call Me Blessed* which we can send you for $8.95 postpaid.

Another title that we must keep mentioning since it so effectively challenges our traditional thinking about divorce and remarriage is Olan Hicks' *What the Bible Says About Marriage, Divorce, and Remarriage*. He insists that there is no such thing as "living in adultery" and he argues convincingly that all divorced people have the right to marry. $13.95 postpaid.

I am presently reading with great profit Marvin R. Wilson's *Our Father Abraham*, which is a study of the Jewish roots of the Christian faith. It is high time that we do something about our ignorance of our roots in Hebrew soil, and here is a good place to start. $15.95 postpaid.

Because of a special purchase we can offer William Barclay's *Jesus As They Saw Him* for only $8.95 postpaid (usually $12.95). This is a remarkable study of Jesus, based on 42 names and titles attributed to him, such as Son of David, Son of Man, the Door, the Vine, the Good Shepherd. It is Barclay at his scholarly best, highly resourceful and yet very readable and entertaining.

There are two ways you can obtain *The Stone-Campbell Movement* by Leroy Garrett. You can get a free copy by sending us eight subs to this journal at $3.00 each (total $24.00), including your own, new or renewals, but you must request the free book when you write. Or you may purchase it outright for $21.95. We pay the postage when you pay in advance. In any event we are convinced that you will be pleased with the book.

All books mentioned in this column may be purchased from us at address below.

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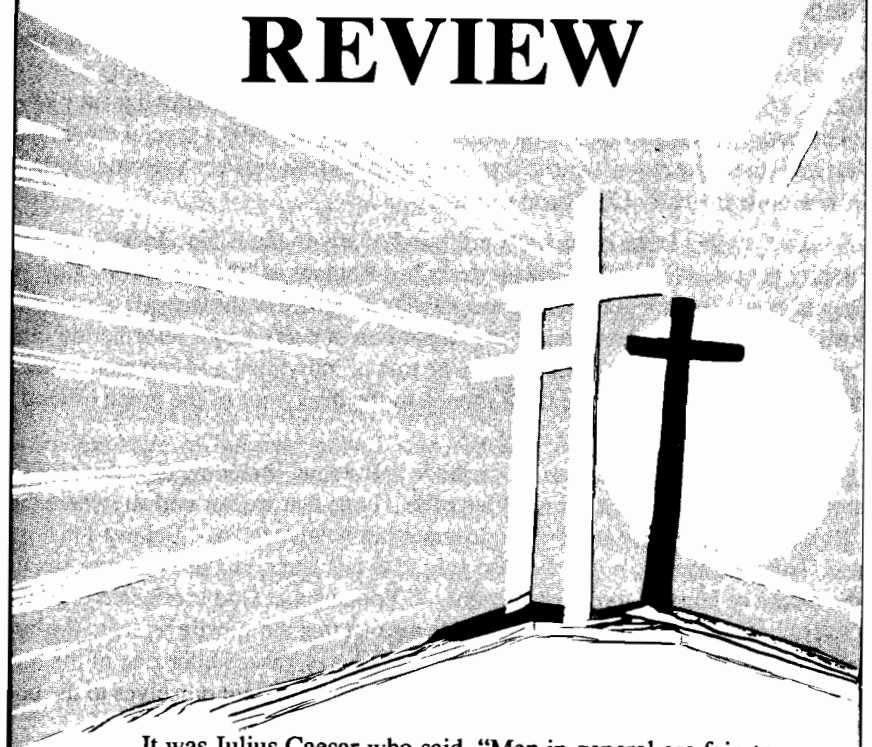
RESTORATION REVIEW



It was Julius Caesar who said, "Men in general are fain to believe that which they wish to be true." Despite that statement which I recognize as correct, I must admit that I am a born optimist. This means holding in proper perspective both the past and the present. It also entails gazing into the future with a clear vision. —*W. Carl Ketcherside*

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Volume 31, No. 6 **Leroy Garrett, Editor** **June, 1989**

The Hope of the Believer...No. 6

"REJOICE IN HOPE": HOPE IN ROMANS

There are some tender moments about the origin of Paul's letter to the Romans. It is the only letter in the New Testament corpus that was borne to its destination by a woman (Ro. 16:1-2). Paul wrote it while a guest in the home of a man he had previously baptized into Christ, which is probably a sweet little story all its own (Ro. 16:23, 1 Cor. 1:14). The apostle greets far more people in this letter than any other, 29 by name plus families and churches, which gives the letter a special touch. This fact is all the more remarkable in that the apostle had not yet been to Rome. It shows how mobile the early Christians were.

And yet this letter is the most profound of any in the Bible. Indeed no less a literary genius as Samuel Coleridge described Romans as "the most profound work in existence." Its subject matter, especially its treatment of the free gift of grace and justification by faith, has made it the inspiration of every major reformation in the history of the church. It seems also to be true of individual and personal renewal, for people so often attribute their change to the discovery of the grace of God in Romans.

There are other discoveries to be made in Romans, including the subject of this series, for Paul in this letter says things about hope that are not said anywhere else. "Rejoice in hope" appears twice in Romans but nowhere else. "Believed in hope" and "believed against hope" are also unique to this letter, and provide insights into the nature of hope. Moreover, it is only in Romans that God is referred to as "the God of hope."These unique features plus the fact that the apostle refers to the hope of the believer twelve times, all in substantive ways, makes hope one of the basic ideas of the letter. We will therefore in this installment limit ourselves to the book of Romans in our study of the hope of the believer.

That the apostle would in this letter refer to God as the God of hope (Ro. 15:13) is consistent with his picture of God as sovereign and incomprehensible. God has mercy on whom he will (9:18); who knows the mind of the Lord and who can serve as His counselor? (11:34); His judgments are unsearchable and His ways past finding out (11:33). Paul is saying that we accept by faith what we cannot comprehend by sight, and this makes God the God of hope. "Hope that is seen is not hope," he says in 8:24. In God we have hope of things unseen and things that are beyond our understanding, and this is why God is the God of hope.

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In 4:18 the apostle refers to "believing against hope" or "contrary to hope" and to "believing in hope," which helps us to understand the relation between hope and faith. The reference is to Abraham's faith. The patriarch's faith was "against hope" or "contrary to hope" in that there was no earthly or rational way for his hope (to have seed of his own) to be fulfilled. The circumstance of being a century old and his wife barren was against all hope of being realized. So, when he believed "contrary to hope" he showed us what belief really is — an assurance that God is able to do all that He has promised even when contrary to reason. Ro. 4:20 says of Abraham, "He did not waver at the promise of God through disbelief, but was strengthend in faith, giving glory to God." He believed, contrary to what man could rationally hope for, and this is why it was reckoned unto him for righteousness.

This shows us that faith is trust in God that He can and will do anything that He promises, regardless of circumstances, even when it is contrary to all reasonable expectation. Faith that is "contrary to hope" is therefore the real faith that pleases God.

While Abraham "believed against hope" he also "believed in hope," terms that appear to move in different directions. That he believed "in hope" does not mean that he had faith in his own hope. The object of his faith is God in all His omnipotence and glory. Abraham simply believed that God would do what He said He would do. This was both Abraham's faith and his hope. Here faith and hope are interactive as they are in 1 Cor 13:13 where faith and hope along with love are said to endure forever. We have hope because we believe, and we believe because we have hope. They both rest on the promises of God.

"Rejoice in hope," also unique to Romans, couples hope to joy as well as to faith. The first occurrence (5:2) urges us to "rejoice in hope of the glory of God," which takes us into the future to "the glory to be revealed," which he speaks of in chapter 8. We are to rejoice over the glorious things we shall someday see and be a part of, and since we believe it will be a reality we have hope, and so we rejoice in hope. An example of this is the claim by C. S. Lewis that we are personally destined to such glory that if we could now see ourselves as we will be then, we would be tempted to fall down and worship ourselves. If we believe such glory will one day be ours, then we can rejoice in hope.

The other appearance of "Rejoice in hope" (12:12) appears in a list of traits that should be true of every believer. While there are special gifts, which he enumerated in the previous verses, these are gifts that all believers are to manifest in a Christ-like manner. Love is to be sincere, and the believer is to hate what is evil and cling to what is good (verse 9); kindness is to be shown and mutual preference practiced (verse 10); the believer is to be diligent, fervent in spirit, always serving the Lord (verse 11).

Then in verse 12 he says, "rejoicing in hope, patient in tribulation, continuing steadfastly in prayer." If the other gifts are outward, these are inward. They are

Christ-like traits of the heart and mind: joy, hope, patience, prayer. "Rejoicing in hope" means that we keep the promises of God so close to our heart and mind that we have exceeding great joy over the hope that is ours. We believe that when we leave this world we are going home to be with the Lord in glory. That is our hope and that is our joy.

The apostle not only says that he rejoices in hope but also in suffering, for it is the suffering that produces hope, by way of perseverance and character, according to 5:3-4. Suffering (or tribulation) teaches us to persevere. Perseverance builds character, and character produces hope. Hope thus has its antecedents. If our hope appears to elude us, it might be that we have not allowed the Holy Spirit to cultivate within us the Christlike character that produces hope. According to Paul, we may not be able to rejoice in hope until we learn to rejoice in suffering.

All this leads the apostle to say a remarkable thing about hope in 5:5: "Hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us." Does this passage not make it clear that every believer receives the Holy Spirit. In 8:9 he says that if one does not have the Spirit he is not a Christian. This show that the believer does not have to seek the Spirit as some kind of "second blessing," for he receives the Spirit when he believes in Christ and is baptized into him, according to Eph. 1:13 and Acts 2:38. And when the love of God is poured out in his heart by the Holy Spirit he has the assurance of the hope that will never disappoint. It will never prove to be illusory.

Paul is saying that the believer's hope is grounded in the love of God, but that love is appropriated to us by the Holy Spirit, who pours out that love in our hearts. So, hope will never disappoint, for all that God promises through His love shall be abundantly realized.

Also unique to Romans is Paul's assertion that "we were saved in this hope" (8:24). He does not mean that we are saved by hoping or that hope saves us, but that hope is a part of all that salvation means. The salvation that is now ours, which we already have, has hope as part of it. It is a way of saying that salvation has no meaning apart from hope.

Finally, in chapter 15 the apostle says two more beautiful things about hope: In verse 4 he assures us that hope comes through "the patience and comfort of the Scriptures," and in verse 14 he tells us that it is by truly believing that we will "abound in hope by the power of the Holy Spirit."

The first passage teaches us that we strengthen our hope by studying the Scriptures. If we are weak in knowledge of the Scriptures, we are likely to be weak in hope. The second passage, which urges upon us the joy and peace of really believing, associates hope with the power of the Holy Spirit. We are to abound in hope, which means to live a life that exudes with hope rather than disillusionment, which is possible only by the power of the Holy Spirit within us.

In 14:17 the apostle refers to the kingdom of God in terms of righteousness, peace, and joy in the Holy Spirit rather than legalistic rules about food and drink. When we modern Christians plug in to the power of the Holy Spirit and experience the joy of the Spirit's indwelling, then and only then we will understand the apostle Paul's admonition that we "rejoice in hope." — *the Editor*

Visiting Other Churches: New Series, No. 6...

THE BLACK CHURCHES

There are eight black churches in my town, all of them small, the average attendance being no more than 100. Four of them are Baptist, and these are in close proximity to each other. Two are Churches of Christ, one is Methodist, and one is Church of God in Christ (Pentecostal). The last named is the most vocal and the most enthusiastic, even acrobatic. Brothers shout and sisters dance in the aisles. At this church someone recognized me and told the pastor who I was, and he in turn invited me to sit on the platform, introducing me as a Church of Christ minister. I sat there for two hours and finally had to leave before the service concluded.

I was warmly and enthusiastically received in all the churches, and but for one exception I was the only white person present. In a class in the Morse St. Baptist Church the teacher called on me to say a word, referring to me as "the man in the raincoat." I was impressed that he identified me in that manner rather than as "the white brother." On that occasion I told them of visiting all the churches in the city — Hispanic, black, white -- and that I was disturbed that we are so divided. "Will we be divided by race and color in heaven?," I asked them, "And if not we should make more effort to be one here on earth." The teacher appeared taken aback by my remark but said he agreed. When a young sister later led the dismissal prayer she poured out her heart about what I had said. "If we have to be segregated in this world, O Lord, may we not be segregated in our hearts," she prayed. I afterwards took her hand and told her that she had prayed a great prayer and that I was confident the Lord would answer it. When these churches ask the visitors to stand and tell what church they belong to, which they do more than the white churches, I speak out loud and clear that I am from the Church of Christ. It helps to correct our bad image of being a people that have no fellowship with other Christians.

The black churches all have long services, going on and on as if time did not matter. It is common for white folk to conclude their services, go out for dinner, and then drive by a black church that is still in session. It is common for them to have an extended altar call, a series of testimonials, long sermons, special music, singing by both choir and congregation, and mutual sharing. Except for the non-instrumental Churches of Christ these churches have multi-electrical instruments that have a

pronounced if not an exaggerated role in the services. One gets the impression that some of the musicians are real artists, suitable for the entertainment world. Some of the organists dub in to a sermon or a testimonial, providing undertones that punctuate what is said, a delicate and skillful performance indeed. Music in a black church has much to do with the overall enthusiasm of the service.

Enthusiasm is a hallmark of a black service. They pray as if they believe someone is really listening. Emotions have free reign, whether tears, laughter, hearty amens, or crys of hallelujah. The preachers really rev it up. It is the rare black preacher that does not shout. He may start in low key and revert to low key now and again in his discourse, but he usually "orates" his audience to the ceiling if not to heaven time and again in his sermon. There is usually lots of repetition. It is often a single word or phrase, such as *Sometimes* — *"Sometimes* I am discouraged. *Sometimes* I am lonely. *Sometimes* I don't know what to do." This might go on and on and with great emphasis. Occasionally it is eloquent, sometimes spellbinding. If there is oratory in today's pulpits it is more likely to be found in black churches. There is lots of exchange — give and take — between pulpit and pew in a black church.

Most blacks would be bored in a white church, and this is one reason why they want their own churches. They may not want segregated churches, in the sense of not being wanted, but they do want separated churches. They want to run their own churches in their own way. Theirs is really a different kind of religion, the same Christian faith but different. Just as they speak the same language, but different.

A white man never finds himself in a more separated culture than when in a black church. He steps into a different world. In a Sunday School class he may hear sophisticated talk about the Bible and world problems by computer technicians, engineers, teachers, and lawyers as well as by common laborers, as much so as in any white church. He can't help but be impressed that everyone is black, and they all seem oblivious to the white man's world. They have their own culture, separate and distinct, especially in the black church. The white man definitely senses that he has stepped into their domain. He is an outsider, no matter how accepting he may be. It is in the black church that one also sees how much progress the black people have made in recent decades. It is not uncommon to hear an older minister or teacher say something like, "My grandchildren tell me, 'Granddaddy, it couldn't have been as bad as you say,'" when he recounts the days when he had to search out a segregated toilet or drinking fountain. And the white man sits there knowing that it *was* as bad as granddaddy says it was.

In Denton as across the country we have two separate and distinct cultures, one black and one white. A black Baptist church may announce a fellowship dinner with another church, but everyone will know that it is another black church, not a white one. Black and white ministers may as well live on different planets, considering their lack of fellowship. In all my visits to black churches I saw not one other white person, save one couple that was present for a special service. In all my visits to white churches there was no more than a handful of blacks all together, and in most churches, even large ones, there was not a single black present.

I don't know what God thinks about all this, but I am persuaded that the whites can do more to correct it than the blacks. We should visit their churches first of all, and we should seek to visit blacks in their homes as well as to invite them to ours. In time we can invite them to special affairs in our churches, providing them with a leadership role. It is something that we will have to work at with both skill and wisdom. There are whites that have a gift for that kind of outreach and fellowship.

You may be curious about the two Churches of Christ. The old Simmons St. church dates back to the days of Marshall Keeble. I once heard the old patriarch of the black Churches of Christ in that very church. It is a typical black Church of Christ, as separated from the white Churches of Christ in Denton as if it did not exist. The second church, only three years old and no more than 15 or 20 members, meets in a shack-like facility about a mile away. The minister told me he started a true church because the Simmons St. church had departed from the Bible. When I asked for particulars, he named eating in the building and "letting women run the church."

Of the 28 million blacks in America most of them are associated with some church, at least nominally. There are 8.5 million Baptists in three different conventions. Three Methodist denominations have four million members. The black Holiness and Pentecostal churches total another 4.5 million. There are millions more in smaller sects. Statistics aside, the black churches are very much at the center of black community life in this country.

Our nation's forebears could hardly have imagined such figures, for the time was in Colonial America that it was deemed to be against English law to baptize a black slave. Since it was seen as unchristian to enslave a Christian, it was thought best to leave the slaves in paganism. Beside, once they became Christians they no longer made good slaves. They were too inclined to want to be free! But back in Europe leaders argued that slavery was justified in that it was a means of Christianizing pagans. By the 1770's our Colonial fathers resolved the matter by decreeing that baptism had no bearing upon one's social status. Slaves could be converted to Christ and still be kept in bondage. But still the slaveowners had little interest in their slaves becoming Christians. Christianity, like white skin, belonged to the Englishman.

Finally, the Church of England took steps to evangelize the slaves by sending missionaries, who contended that there was compatibility betweeen Christianity and slavery, and they sought to convince masters to instruct their slaves in the Christian religion. The missionaries, in tract after tract, argued that slaves would be better slaves once they were Christians. But the complexities of Anglicanism was not suited to the American blacks and there were but few who became Christians for the first 120 years of American history. It was not until the 1740's and the Great Awakening, when the preaching was more evangelical and urgent, that

large numbers of blacks became Christians. Some historians believe that the difference was that the ecstasy of the revivals was akin to the drumming, singing, and dancing that the blacks had known in the festivals honoring the gods of Africa. But it is evident that many slaves became sincere followers of Jesus Christ.

The rise of the Methodist and Baptist denominations, who were at first antislavery but had to retreat from this position in order to survive, led to the mass conversion of blacks. These churches ordained black ministers who took the gospel to the slaves. While Christianity gradually penetrated the slave quarters, the majority of slaves were still not Christians at the time of emancipation. But on the American frontier in those days only a tiny minority of whites were church members.

Our own people in the Stone-Campbell Movement converted blacks along with whites. They were integrated into the churches even though they were seated apart, often in the loft. They were listed in their records as members of the church. Usually a good brotherly spirit prevailed. The most notable instance of an integrated church was the Church of Christ/Christian Church in Nashville, where both Alexander Campbell and Tolbert Fanning often preached. It was a great missionary church (with no paid minister!) of 500 members, half white and half black!

It could be argued insofar as the Churches of Christ/Christian Churches are concerned that there was more contact, more concern, and more fellowship between blacks and whites in the days of slavery than there is today. As we approach the twenty-first century who are the real slaves in this so-called Christian land? — *the Editor*

EULOGY FOR W. CARL KETCHERSIDE, 1908-1989

(St. Louis, Mo. May 28, 1989)

What a beautiful tribute this is to a great and good man! If all those around the world were here who would like to be here, we could fill Busch Stadium, empty it and fill it again, for Carl Ketcherside has been a great blessing to thousand and tens of thousands during his long ministry. He started preaching when he was but a boy of 12. He would have to stand on a box when he spoke so he could be seen behind the pulpit. He's told me how he received several invitations following his very first sermon. When an elder from a nearby church invited him to his congregation, he told him, "Sorry, brother Jones, I'm all booked up!" Twelve years old! This man has served in the ministry of the word for seventy years.

They also tell the story on young Carl that when he tried to get on a train wearing a cap and knee pants, telling the conductor that he was going on a preaching appointment, the conductor didn't believe his story, and, supposing he might be a

runaway, wouldn't let him board. His mother had to come to the station and confirm his story.

You are a part of history by attending Carl Ketcherside's funeral, for this man has had such an impact on his world and brought freedom and hope to so many people that he will not soon be forgotten nor will his influence soon fade. Historians will one day be researching and evaluating his life and work.

But this is not a mere funeral. We are here to worship God. And it is a celebration, Carl's homegoing! I have heard him say it often, that when we leave this world we are not leaving home but going home. We do not sorrow as those who have no hope.

But we do sorrow and we will miss him terribly. The poet Edwin Markham spoke for us all when he likened the passing of a great soul to the fall of a mighty tree in the forest.

> He went down
> As when a lordly cedar, green with boughs,
> Goes down with a great shout upon the hills,
> And leaves a lonesome place against the sky.

A mighty tree has fallen and there is a lonesome place against the sky. We are here not only to honor a dear friend and brother who has left our midst but also to show our love and respect to those who were closest to him. These are his son Jerry and his wife Emily, and his daughter Sharon Sue Burton and her husband Curt. There are also four grandchildren and two great grandchildren. Sitting with the family is also Fran Woodside, who had a special relationship with Carl and who is deeply grieved. (This woman and Carl were engaged to be married later this year.)

We realize that there is a lonesome place in your sky today and we are here to assure you of our love and to offer our condolences.

I speak a word about Carl Ketcherside today in four ways: a favorite poem of his, a favorite Scripture, a favorite story, and a favorite promise.

I have seen Carl stand before numerous audiences that were somewhat suspicious of him due to his broader views of Christian fellowship, and he would sometimes quote these pungent lines, again from Edwin Markham:

> He drew a circle that shut me out —
> Heretic, rebel, a thing to flout.
> But Love and I had the wit to win;
> We drew a circle that took him in.

These lines tell the story of Carl's ministry as a peacemaker amongst divided Christians. When others would draw their circles and leave him out, he conspired with Love and drew a circle that took them in. He travelled all over this country and in foreign nations as an apostle of unity, sounding the refrain, "Wherever God has a child I have a brother or sister." He insisted that we have no right to make anything

a test of fellowship that God has not made a condition for going to heaven. He had a neat way of saying to those who doubted him, "You may not agree with what I am saying, but I am going to love you and accept you as my brothers and sisters in Christ nonetheless, and there's not much you can do about that." He helped multiplied thousands to escape the bondage of legalism and sectarianism and gave them hope for a more loving and united church.

One of Carl's favorite Scriptures was Acts 13:36, and I think he viewed it as reflective of his own philosophy of life: "David, after he had served his own generation according to the will of God, fell asleep."

Doesn't that one little line speak volumes about what our lives in this troubled world are to be about? David, a mighty king and an elegant poet though he was, resolved to stay busy doing God's will among his own people and in his own generation. He did not try to live in the past nor did he worry about the future. He did what he could on a day-to-day basis, following God the best he knew how, among his own people in his own time, and then fell asleep. That was Carl. How is this for a full and happy life? You are 81 years young. You come in at 10 o'clock at night after being out there amongst them all day as you have done all those years. You kneel beside your bed and commit your soul to God's safe keeping. You get in bed and go to sleep — and wake up in heaven! That's not bad! Carl not only showed us how to live but how to die, if we can manage it.

Carl served his own generation by serving his family, by serving the church, and by serving the world. He wrote between 180 to 200 letters a month, year after year, to people all over the world, helping them with their personal problems and encouraging them in the work of the Lord. He authored 28 books (or is it 35?), sent out *Mission Messenger* for 37 years, and preached tens of thousands of times on college and university campuses, in homes, under tents and brush arbors, in the streets, as well as in churches. He seemed to have loved his inner-city work most of all. He enjoyed writing about how many blankets they had given to the poor, or if summer how many electric fans. When I had extolled his virtues in *Restoration Review,* he wrote to me, "Your estimate of me embarasses me. If I can leave this interesting world with the goodwill of the poor and needy that I am with everyday, I shall be pleased."

A favorite story of his, coming from Nathaniel Hawthorne, is also reflective of Carl's life and work. There was this village alongside a craggy mountain that was so cleft that it bore the image of a man's face which came to be known as Old Stone Face. There was a tradition in the village that one would come someday, bearing the likeness of Old Stone Face, who would be a blessing to the village. A little boy in that village, named Ernest, was especially attracted to the Old Stone Face. He studied it with boyhood awe as he made his way to school each day, and then again when he returned. He often looked upon that stone face, wondering when one would come to his village in its likeness. When a famous philanthropist came to town, the

boy thought he might be the Old Stone Face since he was so liberal with his money, but he looked nothing like the stone face. Then came an important politician and Ernest thought that surely this would be he, but neither did he bear any resemblance.

Years passed and the boy grew to manhood and at last became an old man, but all those years he never ceased to study the Old Stone Face. But no one ever came to the village bearing its image. Then one evening when he was sitting with a neighbor on the porch, the neighbor looked to the distant mountain at the Old Stone Face, and then fixed his gaze upon the old man as he sat in his rocking chair. "Ernest," cried the neighbor, "*You* are the Old Stone Face!

Hawthorne's point was that we become like what we give our heart and life to, whether something beautiful or something not so beautiful.

And that brings us to one of Carl's favorite promises, found in 2 Cor. 3:18: "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord." The promise is that as we "look unto Jesus" and walk in the light as he is in the light we become more and more like him. We reflect the Lord's glory and are being transformed into his likeness with ever-increasing glory.

As a close friend for nearly 40 years I saw that transformation in Carl Ketcherside. From "glory to glory" he became more like the Christ that he loved and served. He became the Old Stone Face!

Once when we were studying the term glory, I remember his saying, "When the Lord says to me, 'Well done good and faithful servant,' that will be my glory."

Carl once told his family that he didn't want any crying at his funeral, but for them to gather around and sing "Amazing Grace." We are going to close this memorial by doing just that, with his grandson Gryfon leading us.--*Leroy Garrett*

(Those present at Hoffmeister Colonial Mortuary in St. Louis, hundreds of them, stood and sang "Amazing Grace" with glorious beauty and enthusiasm. It was an appropriate finale to a beautiful and enthusiastic life. Memorials may be sent to Cornerstone Fellowship, 3258 Ohio St., St. Louis, Mo., 63118)

What does all this mean? It means that I am older and wiser than I once was. It also means that my faith has grown perceptibly. I believe that the God of glory is getting ready to do a mighty and wonderful work on earth. I am convinced that sectarianism will decline. I am persuaded that truth will predominate. I believe we are facing a day in which "our" church will mean less to everyone and there will be "one body, and one Spirit, even as we are called in one hope of our calling." And all of us shall become part of the "multitude which no man could number, of all nations, and kindreds, and people, and tongues" which shall stand before the throne. — Carl Ketcherside in a recent issue of *Integrity*

WHY THE CHURCHES OF CHRIST CAN BE PART OF THE WORLD COUNCIL OF CHURCHES

In this short piece I want to show why we in the Churches of Christ do not have to continue as a deprived people in reference to fellowship with other Christians. There is so much to be learned from contact with other churches, and there is unspeakable joy in being part of the whole Body of Christ, not only in our immediate neighborhood but all around the world. It is a matter of intensifying our awareness of the universality (catholicity) of the church, and of realizing that the church is all the family of God in heaven and on earth. Only insofar as we increase our awareness of the church catholic will we strengthen our witness to that church. Other Christians are not going to take us seriously so long as we have nothing to do with them. Are you inclined to listen to someone who only shouts from a distance?

We must come "within understanding distance" of those we expect to influence. Starting with the "other" church that is nearest us, we can go on to have meaningful association with churches around the world in the form of the World Council of Churches. I am going to show how we can do that with good conscience and without violating any truth we hold. To do this I must show that we have been influenced by wrong thinking, which is that since we believe we are the true church we cannot associate with other churches without making it appear that we believe that they are also true churches, while in fact we believe they are false churches. To have fellowship with those who are "in error" is to share in that error and to lead them to conclude that they are all right where they are. We cannot treat them as equals because they are not equals. We are the true Church of Christ and they are not

When our people draw such conclusions I know where they are coming from, for I was taught the same thing. One of our ministers said on the radio only last week, "You hear it said, 'Join the church of your choice,' but I say join the church of God's choice." If we are the church of God's choice, then on what basis do we associate with other churches?

Let's grant for the moment that we are right about being the only true church. We can still be a part of the World Council of Churches, which is just where we need to be so that churches around the world can have some contact with the one true church. And in its Toronto Declaration of 1950 the World Council issued an invitation to just such denominations, those with the conviction that they are the true church and that the churches of the Council are not. It is an amazing statement:

> Membership in the World Council does not imply the acceptance of a specific doctrine concerning the nature of Christian unity. . Membership does not imply that each Church must regard the other Churches as Churches in the true and full sense of the word.

The Council is saying that what is important is that we get together and learn from each other and do things for Christ together. You don't have to believe like anybody else does about the nature of unity, and you can even believe that we are not as true a church as you are. We can still be with each other for the Lord's sake!

That is the essence of magnanimity. There are numerous denominations around the world that believe that they are the true church, such as the Orthodox Church, who stayed out of the World Council for that reason. When the Council made its Declaration that they would accept such churches anyway, many of them became members.

I am reminded of the girl who did not want to date a certain man because she feared he would pressure her to get married, and she didn't want to marry him. When he told her that he understood her position and that he would not think of dating her in terms of getting married, she went on to date him with a great deal of pleasure. When we can associate with other churches on our own terms and without fear of compromising any conviction, are we not all the more obligated to do so? We are after all under a mandate from Jesus Christ and his apostles to be concerned for the unity of all Christians.

The issue we must face is whether we really believe in unity. Do we really want to reach out to others in a loving and gracious way? Or do we want to be a people apart, playing party games with each other while ignoring and having no part in the great issues facing the people of God around the world. One of our ministers told me of the response of his elders once he began to fraternize with those in other churches. "If you don't watch," they said to him, "you'll get to liking them."

It is a matter of whether the Churches of Christ will eventually become an authentic part of the church universal, in spirit and in deed, or whether they will struggle to survive as an insignificant sect, parroting a party line that no one takes seriously, not even themselves.

The World Council is a fellowship of over 300 denominations from all over the world. Its fundamental identity is "a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit" (WCCC Constitution).

The member churches do such things together as to send 10,000 copies of the Bible to French-speaking people in the Third World, arrange for the publication of 50,000 Russian Bibles in the Soviet Union, respond to those nations suffering starvation through drought, and support development projects in over 100 countries, to name some things done recently.

Is it so bad to be part of a program like that, working with other believers in blessing the world? Must we go on being a people apart, doing the good things we do all to ourselves? If there is unity in doing things together, there is also good economy. — *the Editor*

I can't talk religion to a man with bodily hunger in his eyes. — *George Bernard Shaw*

RECOGNITION OF THE LORDSHIP OF JESUS (3)

W. Carl Ketcherside

When Jesus was born, the proclamation was made that "the kingdom of heaven is approaching." It was upon this basis that John, in preparing the way, demanded reformation of life and led the Jews to confess their sins and be immersed in the waters of the Jordan. The word for kingdom as used here (*basileia)* does not refer to place or people, but to rule or exercise of power. The new order of things was to involve a Messianic reign, and this was to be a reign of conquest until all of the created universe was brought into subjection at His feet.

It is true when the child was born he was called Jesus (Savior) because he was to "save his people from their sins." But His Saviorhood must never be emphasized at the expense of His Lordship. The design of God and the purpose of the ages was to coronate the Son as king and to subjugate the universe to His rule. It is useless to talk about "Christianity" apart from this purpose, for this is its purpose. A Christian is one who pledges allegiance to Jesus *as king* and follows Him as a loyal subject, a citizen of the eternal kingdom.

In our day we see other emphases being made to the exclusion of the eternal purpose. These may be good but they may also serve to confuse when not related to the kingdom idea. Great campaigns are waged for "soul winning" or "personal salvation" in which Jesus is portrayed as a Savior who is able to free us from the guilt and penalty of sin, and even to protect us from the practice of evil. All this is valuable and precious, but it may also appear pointless if it is not seen to be part of a universal program in which we all become representatives of a power destined to rule the world in righteousness and peace.

John related reformation of life to the rule of heaven. "Repent, for the kingdom of heaven is at hand." This became the identical proclamation of Jesus (Mt. 4:17). When he called the twelve envoys from among the disciples, and sent them forth, this was the message they were told to announce (Mt. 10:7). The motivation for repentance and reformation of life was the approaching rule of heaven. It is apparent that this was true of all the preaching prior to the coronation of Jesus as king, the culminating act of His Messiahship. Men were saved, and this was important. But they were saved *for* something as well as *from* something.

The primary mission of Jesus upon earth was to prepare his rule for men, and prepare men for His rule. His teaching was to define the nature of the kingdom, and to distinguish between it and the kingdoms of this world. The Sermon on the Mount is a dissertation on the character and life demanded of those who would be citizens of the kingdom. It opens with the statement, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The kingdom is mentioned nine times, and twice in conjunction with the type of attitude which will debar from it. Just as important is the stress upon the master-servant relationship which is the essence of Lordship (Mt. 7:21).

The apostles were ambassadors to an alien world, and were called, trained, and

commissioned by the Prince in anticipation of His coming rule. Admittedly, because of their human frailty and circumscribed vision, they did not at first grasp the significance of what was said about the kingdom. They were Jews and Galileans, and their whole life had been saturated with the hope of an earthly "Golden Age" in which a Messiah would throw off the yoke of Roman dominion, and drive out the army of occupation, so that the earthly splendor of the kingdom of heaven in the days of David and Solomon would be restored. It is not surprising that, even after the resurrection of Jesus, we should hear them plaintively asking, "Lord, will you at this time restore the kingdom to Israel?"(Acts1:6).

When we contemplate the perspective in which these humble fishermen viewed the words of Jesus, we can readily understand their disputes about who would occupy the most prominent office in the new regime (Lk. 9:46). We can also sympathize with the wife of Zebedee who sought to win for her sons the favored position of prime minister and privy counsellor in the coming kingdom (Mt. 20:20-21). Jesus allowed none of this to interfere with his preparation of the men, knowing that after his ascension and coronation they would be under the supervision of the royal Guest, the Holy Spirit, of whom He said, "These things have I spoken unto you, while I am still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I have said to you" (Jn. 14:25-26). The proof of the effectiveness of this method is found in the grasp of the kingdom exhibited in the preaching and teaching of the apostles after their reception of the Spirit.

One of the envoys later wrote of "the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11). The careful student will quickly recognize in the words "Lord", "Savior", and "Christ", the offices or functions of Jesus, and will not need to be told that a kingdom implies rule and the word "Lord" indicates authority. The rule of heaven is eternal but the Lordship of Jesus is temporal. It had a beginning and it will come to an end. It was not inherent in His person nor granted when He entered the world. His sojourn on earth enabled Him to prepare for His coming Lordship when the authority was bestowed.

After His resurrection, in anticipation of His coronation, He came and said to His envoys, "All authority in heaven and on earth has been given to me." On this basis He commissioned them to enroll disciples of all nations by baptizing. They were not to begin their work of proselytization, however, until they received the Holy Spirit as a visible assurance from heaven that He had taken His place of authority on the throne. When the Holy Spirit came upon them, accompanied by audible and visual evidence, one of them declared, "Let all the house of Israel therefore know assuredly that God has made both Lord and Christ, this Jesus whom you have crucified (Acts 2:28). — *published posthumously*

The truth is found when men are free to pursue it.--*Franklin D. Roosevelt*

"COME OUT AND BE SEPARATE"

Cecil Hook

The plea to "Come out from them and be separate from them" is being urged upon us with renewed passion since some of our people have been meeting with others of the Restoration Movement to discuss unity. This warning is expressive of a fear of compromise. This fear implies that the one calling for separation is with a group which has all the truth. If one is right on everything, he cannot unite with someone who differs without compromising. So he develops a spirit of exclusiveness which demands that he separate from all who differ in belief or practice.

On the other hand, others are calling out, "Welcome one another, therefore, as Christ has welcomed you, for the glory of God" (Rom. 15:7). They point out that Paul called upon us to receive one another in spite of differences of conviction and practice about such things as circumcision, eating of meats, and keeping of days.

Accept or separate from — which shall it be? Does this put us in a contradictory dilemma? Are there some fine lines of distinction that we hair-splitting scribes must detect and observe? If so, how treacherous the path to life becomes!

When Paul calls upon us to welcome (receive, accept) one another, he is including all our sincere brothers in Christ — even the weakest of them.. He forbids that we judge them regarding their particular scruples and practices. Paul does not even grant us the luxury of looking upon a brother with contempt.

How should we accept each other? "As Christ has welcomed you!" Brother or sister, even though I do not know you, I do know that Christ did not accept you because you are so good, so right on everything, so loveable, and so perfect in all aspects. He accepted me when I was sinful, ignorant, misdirected, and lacking in every aspect. And I have not grown out of that state. Since he accepts me while I am a sinner, poor, weak, and blind, how can I have the audacity to reject you on that basis?

To advise disciples to separate from others who are in Christ is to work against Jesus' prayer for unity. In addressing the seven churches of Asia with all their threatening problems, Jesus urged none to "Come out from among them and be separate" by starting a loyal church. Rather, they were warned to repent and reform. In none of the epistles was one group advised to separate from the rest within the church. Such advice today is both unscriptural and anti-scriptural.

When Paul resounded the Lord's warning to "Come out from them, and be separate from them," he was quoting Old Testament demands for separation from idolatrous involvements. In this passage (2 Cor 6:14-18) Paul is demanding, "Do not be mismated with unbelievers." He asks rhetorically, "What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols?" Paul is not calling for separation from brothers in Christ but from the Corinthian idolators whose licentious worship at the temple of Venus, supported by prostitute priestesses, would be a temptation to the disciples.

What a sickened spirit it is that allows one to treat his own brother in Christ as idolators! Is the brother in the Christian Church who obeyed the same gospel that you obeyed to be regarded as though he were an idolator? Even though you may fear that a Baptist is in some error, must you classify him as an unbeliever or a servant of Belial? If he is not a believer, what is he? Is he a pagan, a Buddhist, or an atheist? He is serving the same Jesus whom you serve. And those disciples in the Church of Christ (even in your own congregation) who differ from you in belief and practice — how do you classify them? If you demand separation from them, then you imply that they are as unbelievers and idolators.

Paul says *welcome*, but Diotrophes says *put them out!* "He refuses himself to welcome the brethren, and also stops those who want to welcome them and puts them out of the church" (3 Jn. 9f). Do you stand with Paul or Diotrophes? — *1350 Huisache, New Braunfels, Tx. 78130*

OUR CHANGING WORLD

Carl Ketcherside Dies

We are deeply saddened to chronicle the death of W. Carl Ketcherside, who passed from this life on May 24 or 25, 1989. He was 81. He died the way he would have wanted, with his boots on so to speak, for he was actively engaged in his favorite ministry, the inner-city mission known as Cornerstone, up to the last hours of the last day of his life. He was due to leave the next day or so for California on a preaching mission. He returned to his apartment at 10 p.m. after a typical round of duties, including a Bible study that Wednesday evening. He put his pajamas on, got in bed, and embarked upon the greatest adventure of his life sometime within the next few hours. The coroner determined that he had been dead for several hours when his body was discovered at 9 a.m. the next day.

While Carl had had heart problems in recent years, his health had been reasonably good and he was able to continue his accustomed busy schedule. I was pleased that we could be together one more time in the home of Berdell and Dorothy McCann in Hartford, Illinois only three weeks before his passing. He drove over from St. Louis and I came from Jacksonville, Illinois where I had been in a series. We had a great time together. He gave me a few more installments of his series on "The Lordship of Jesus," which we will publish posthumously for some months to come. Since he ceased publishing his own journal, *Mission Messenger*, in 1975, Carl has appeared in almost every issue of this journal since that time.

His family requested that I conduct his service. I was joined by his longtime friend, Ted Renollet, who worked with him both at Oak Hill Chapel and at the Cornerstone. You will find an account of the eulogy that I gave in his honor in this issue. The Hoffmeister Funeral Home in St. Louis was filled to capacity and people were standing. The next day we interred his body in Farmington, Mo., where he was born, in a quiet little cemetery, alongside the remains of his wife Nell, who died last year. We had a short

graveside service for his friends and loved ones in the area that could not attend the service in St. Louis. His brother, Paul Ketcherside, joined us for the graveside service.

When David S. Burnett received word that Alexander Campbell was dead, he wrote of it afterward, "I could not shake it!" I feel that and much more in losing Carl Ketcherside. He was a dear friend, a loving brother, and my closest fellow worker for almost 40 years. We have been through a great deal together, far more than most people will ever know. I lingered at his graveside after the others had gone, along with a new friend and young preacher who also loved him. I wanted to be with him to the very end. When his coffin was at last lowered into the ground and covered I felt that something of myself was buried with him. I gathered a few flowers from his grave to take to the young preacher's wife. I walked away sorrowful, but not as those who have no hope.

As Ouida and I pondered the passing of Carl Ketcherside, I asked her how she would summarize his life. "He stayed with his knitting," she said, "up to the very end." Ouida always seems to say it best. And one could add, "and not bad knitting."

We are pleased to report that as we mail this issue the film "Wrestling With God," the story of Alexander Campbell, is being shot in Bethany. I have read the script and am impressed with its high quality. It is being done by professional actors and will be first rate. It should be available for your VCR by fall. Watch for it.

The May-June issue of *Integrity* celebrates its 20th anniversary. There are back-to-back articles by Carl Ketcherside and Leroy Garrett that deal with our past, present, and future as a people. These are followed by an article on how to deal with anger by Joseph F. Jones. I called Joe to tell him that once one has read the pieces by Carl and me they would be in need of his article! You should be reading this paper, and your name will be added to the mailing list just for the asking. You can in time make a donation as you please. Write and ask for this particular issue at 2919 Lafayette Ave., Lansing, Michigan 48906.

In May the Park Ave. Church of Christ in Memphis conducted a workshop on "Focus on Japan." This church has for a long time supported work in Japan and they are making this seminar an annual affair for those who are interested in doing Christian work in that country. A letter from our dear friend, Moto Nomuro, a native Japanese minister, indicated that he will be in this country to attend the seminar, and to visit with Don DeWelt and Carl Ketcherside, men he has long been eager to meet face to face.

In their much-discussed book, *American Mainstream Religion,* William McKinney and Wade Roof contend that the mainline churches have declined in membership, not so much by people leaving and going to conservative churches but because of a low birth rate and a high death rate in the aging mainline churches. It is the young that have dropped out, they say. Forty percent of the baby-boomers are not attending any church. What has "disestablished" the mainline churches, they say, is the nation's move to privatism, growing pluralism, greater mobility and less rootedness.

Billy Graham's office reports that Mrs. Graham, who was born in China of missionary parents, and her three daughters visited Beijing during the recent student demonstrations and was there during the Gorbachev visit. They spoke in churches near Tiananmen Square during that time. Mr. Graham himself has called for Christians around the world to pray for the situation in China, which he sees as unprecedented in its urgency.

READER'S EXCHANGE

If it is God's will I will celebrate my 93rd on May 16. I trust that Ouida's mother may join me. Join me in praying that the "Unorganic" church may rise above the spirit of self-righteous exclusivism and join those who are bouncing the message of Jesus Christ off of satellites to the hungry people of the world who are receiving it gladly. Christ's love knows no party lines. — *Stewart Hanson, Sr., Long Beach, Ca.*

(Mother Pitts did join you in celebrating her 93rd on May 16, and we will all join you in praying that our people will become more open and become more a part of the church catholic. — *Ed.*)

On our first trip to Berlin we were impressed with its beauty. Wide streets lined with trees reminded us of Paris. We stayed with a lovely Christian lady whose house is but 150 feet from the Wall. Looking over the Wall at the guards and barbed wire fences beyond, it gives one the feeling of being in a large, elaborate, and beautiful prison. But it doesn't seem to bother the Berliners, who go about their lives as if it were not there. — *Dick Smith, Dallas, Tx.*

Your book, *The Stone-Campbell Movement,* is a marvelous example of fair-minded history and of speaking the truth in love. All of us in the Movement should follow your example. — *John Zachry, Disciples of Christ minister, Cheverly, Md.*

Your writing has helped me immensely. It has brought me almost totally out of legalism and it feels so good. — *Gordon Matthews, Manchester. Tn.*

Your publication continues to lift me up, give me food for thought, and make me hope that my brethren in the Church of Christ will eventually accept all of God's saved people as fellow Christians in love. — *Rebecca Smith, Ormand Beach, Fl.*

I praise God for your diligent work. You continue to stimulate me. Quite often I find some of your articles saying what I have been wondering about already. That does not mean that we both might not be blind, but I would hope it means that we are of the same spirit and the same Word is teaching us. I am confident that is true. We stand before an infinite God. Praise Him! —*Don Henry, Prineville, Or.*

I was especially interested in your article on Jewish roots. I listen to radio programs that are presented by Jewish believers on Nashville stations. Nothing impresses me more than hearing Jewish people affirm their faith in Jesus as Messiah. In fact I envy their faith in that it appears to be genuine and complete trust in the Cross. —*Larry Dotson, Centerville, Tn.*

BOOK NOTES

Our bound volume of this journal for 1985-86, titled *The Adventures of the Early Church,* is now available in a handsome hardcover library edition, beautifully bound with dustjacket, introduction, and table of contents. It matches the previous volumes. The cost is $12.50 postpaid. If you have reserved a copy of this volume it has already been mailed to you or soon will be. We now have six bound volumes of this journal, covering ten years of publication (1977-1986), which make an imposing little library. When you order all six volumes there is a special price of $55.00. The bound volume for 1987-88 will be next to be offered.

Alexander Campbell's *The Christian System* has at last been republished. It contains the essence of his plea for reform. $12.95 postpaid.

Biography may be the best way to study history, including our own. Don DeWelt's

Happy On My Way To Heaven is his own life's story. Being publisher, editor, professor, and minister, he provides insight into recent Christian Church history. A delightful chronicle of faith, hardship, and hope. $8.50 postpaid.

Jack P. Lewis, a professor at Harding Graduate School of Religion (Churches of Christ) has authored *Exegesis of Difficult Passages*, which treats 21 difficult passages. $10.50 postpaid.

For those troubled by or interested in Armstrongism, we recommend *The Plain Truth About Armstrongism* by Roger Chambers, an up-to-date examination, including the story of Armstrong's excommunication of his son Garner Ted. $8.50 postpaid.

Our new readers might like to see what we have been saying in years past. For them and others we offer 18 issues of this journal, selected at random by us from issues that go back 20 years or more, for only $3.00. Some who read these decide they want all our bound volumes.

We offer a free copy of *The Stone-Campbell Movement* by Leroy Garrett when you send us a club of eight subs to this paper, new or renewal, including your own, at $3.00 each, $24.00 total. But you have to request the book with your order.

We continue to mention Edward Fudge's *The Fire That Consumes* because it has proved to be such a challenging book, one that questions traditional views about hell and endless punishment. The price is $19.95 postpaid.

Our readers have responded well to Faith Martin's *Call Me Blessed*, which is an enlightening overview of woman's role in the Bible, which she believes has been unduly influenced by our male-dominated culture. It is both a gentle and thoughtful study. $8.95 postpaid.

What the Bible Says About Marriage, Divorce, and Remarriage by Olan Hicks is a courageous departure from traditional teaching in Churches of Christ and other churches. He argues persuasively from the Scriptures that all divorced people have the right to marry, and he challenges the notion of "living in adultery." $13.95 postpaid.

We recommend several titles on Restoration history: *Endangered Heritage* by Walt Yancey ($12.95); *Moses Lard, That Prince of Preachers* by Kenneth Van Deusen ($14.95); *The Fool of God* by Louis Cochran, a historical novel on the life of Alexander Campbell ($1095); *The Sage of Bethany: A Pioneer in Broadcloth* by Prerry Gresham, also on Campbell ($12.95); *The Well Ordered Home, Alexander Campbell and the Family*, by Edwin Groover ($12.95).

We will send you 18 back issues of this journal, selected at random by us, for only $3.00. Some issues go back 20 years and more, ideal for newer readers who would like to see what we have been saying through the years.

NOTE: You are to remember that we do not publish this journal in July and August. Our next issue will be the September number. Ouida and I wish you a pleasant summer.

RESTORATION REVIEW, 1201 Windsor Dr., Denton, Texas 76201

RESTORATION REVIEW

The Metropolitan Community Churches have embarked on programs of barroom evangelism, prison ministry, counseling services, and special outreach programs to the blind, the deaf, and the elderly. Theologically, MCC claims to be evangelical and conservative--except in the area of homosexuality.-- Ronald M. Enroth and Gerald E. Jamison, *The Gay Church.*

In This Issue:

A Church For Gays and Lesbians
Death is a Beatitude

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